The Pacific

Year DECEMBER, 1925 No. 11

CALDER & HERRING

e were greatly favored and highly fitted by the visit of these two esentatives of Social Righteous- They were at First Church eley Sunday morning, November and at First Church, Oakland, evening. They addressed the d ministers' meeting Monday ning and a luncheon party of Con- ationalists at the Ramona Hotel noon. We wish to give space eir Social Creed as we believe it awaken discussion and promote Forum idea in some of our eve- services.

IAL CREED OF THE CONGREGATIONALISTS

ie industrial section of the "state- t of social ideals," adopted by the onal Council of Congregational ches of America at its twenty-first lar meeting in Washington, D. C., a spirited debate, is as follows:

A reciprocity of service—that p interests, whether of labor or tal, must always be integrated the welfare of society as a whole, that society in its turn must in- justice to each group.

A frank abandonment of all ef- s to secure something for nothing, recognition that all ownership is cial trust involving Christian ad- istration for the good of all, and the unlimited exercise of the t of private ownership is socially sirable.

Abolishing child labor and estab- ing standards for the employment inors which will insure maximum sical, intellectual and moral devel- ent.

Freedom from employment one in seven and the eight-hour day he present maximum for all indus- l workers.

Providing safe and sanitary in- trial conditions especially protect- women; adequate accident, sick- s and unemployment insurance, to- ner with suitable provision for old

An effective national system of lic employment bureaus to make sible the proper distribution of the or forces of America.

That the first charge upon indus- should be a minimum comfort ge.

Adequate provision for impartial estigation and publicity, conciliа- and arbitration in industrial dis- es.

The right of labor to organize h representatives of their own osing and where able to share in management of their own condi- ns.

0. Encouragement of the organiza- of consumers' co-operatives for more equitable distribution of the entials of life.

1. The supremacy of the service, ner than the profit motive in the uisition and use of property on the t of both labor and capital, and the st equitable division of the product industry that can be devised.

The Statement of Social Ideals pted by the recent National Coun- has been issued in a pamphlet of ht pages. Copies may be secured m the Pilgrim Book Store, 424 lan Building, San Francisco. The es postpaid are 75 cents for one ndred copies, 50 cents for fifty, and cents for a dozen.

Dear Fellow Pastor:

Forefathers' Day is to be celebrated this year on Monday evening, December 21, at the First Congregational Church, Oakland. Many years have elapsed since an appropriate observance was made among us. The Monday Ministers' Club appointed a committee to have the matter in charge. The committee proposes to make this an occasion of more than local interest. The program is capital, the dinner (may we say banquet?) will be memorable and the invitation will go to ministers and their people beyond the usual club limits. The women of the First Church, Oakland, will serve the banquet in their beautiful new edifice.

Dr. O. W. S. McCall, Berkeley, will speak on "The Birth of a Nation;" and Mr. Chester Rowell, of California, will discuss the question "Whether a Democracy Has Promise of Permanence." There will be music and abundant fellowship.

Guests are invited to come at 5:30, to inspect the new plant of the First Church and to meet socially. At 6:15 the guests will be seated at dinner. Dinner tickets will cost $1.00. Checks should accompany the order; no reservations otherwise. One hundred fifty tickets will be set apart for out of town people till December 10th. Will pastors immediately make announcement to their people, see that local groups are arranged and orders sent? Send all orders and checks to Rev. W. J. Minchin, 421 Phelan Bldg., San Francisco. Orders will be filled in order of receipt.

Yours in pride of the Pilgrims,

MILES B FISHER, Chairman
HARVEY V. MILLER
EUGENE B. SMITH
Committee.

WE CLOSE OUR BOOKS

For many years we have closed our benevolence accounts on January 10th. As this comes on Sunday this year we will make it January 11th. Please note that money received before 5 o'clock on that date will be credited in the next year book. Any money received later cannot be shown until the year following.

We are urging the church treasurers to remit at once such money as they have on hand, and then send us a supplementary check later, before the 11th. It will not only lighten our burdens but lighten our hearts as we find that the remittances do not show any increase over former giving.

It is further desired that churches send us report on two matters. First: How you succeeded with the Every Member Canvas, and Second: What action the church has taken (if you have not already reported) on the apportionment figures submitted a few weeks ago.

THE PROBLEM OF THE PACIFIC

Not the ocean or abutting nations, but our Conference Paper. We had high hopes that it would become very popular at the popular price and serving as a news sheet. Churches and individuals responded well to our first appeals. It is harder to get renewals. We need 750 renewals and 1,000 new subscribers. Please organize a movement in your group to help us reach this goal. 25 cents a year, four years for $1.00.

Y. M. C. A.

Gleanings from the Report of the National Council of the Young Men's Christian Associations of the United States of America

As Dr. Mott pointed out in the annual report, the International Committee, representing the Associations of the United States and Canada, has initiated many of the highly specialized phases of the Association Movement, such as the Intercollegiate Student Movement; the Railroad, Army and Navy and Industrial Departments; the service in behalf of colored men; and the program departments, including the physical, educational and religious. One must put to its credit a remarkable record in administration, fitting it to carry on the unparalleled welfare work when the war crisis came; the development of the architectural and finance service bureaus; the encouragement of research, surveys and experimentation; the binding together of the Associations of North America and utilization of their united experience and power; the introduction of modern American organization, methods and ideals in at least thirty-two foreign countries throughout Latin America, Asia, Africa, and more recently Europe.

The convention was memorable for its action concerning the basis of membership.

This provides that any male at least sixteen is eligible for voting membership who complies with the local requirements and (1) is a member of an evangelican church; or (2) who subscribes in writing to the following: "I hereby declare my faith in God, and my acceptance of Jesus Christ as Saviour and Lord. I desire to serve Him and to be His disciple in accordance with the teachings of the New Testament, and to unite with others in the extension of the kingdom of God." He must also sign a statement of full accord with the purpose of the Y.M.C.A., and his committal of himself to its voluntary service and support. The purpose includes leading young men to faith in God through Jesus Christ; promoting their growth into fullness of Christian character; leading them into active membership in the church of their choice; and making the extension of the Kingdom of God the governing purpose of life.

Other points were noteworthy in this gathering of 1200 Christian laymen from all parts of the United States and Canada. A fine body of men it was. President Coolidge opened the first session with a really great tribute to an American institution which he appraised discerningly as one of the greatest religious lay forces engaged in seeking the physical, moral and spiritual development of the young men and boys of the nation. He had an enthusiastic reception, in which Mrs. Coolidge smilingly shared. His touch on the failure of parental functioning and the futility of throwing home training and discipline on the government was timely and keen. His estimate of the missionaries was admirable, and he recognized the Association Movement as a recruiting agency for the ministry and mission fields, as well as the most influential agency for the training of young manhood in morals and religion.

Secretary Hoover made another of the notable addresses. He gave a new suggestion when he said the "Y" ought to be a laboratory for moral and religious ideas. These were needed, for the present problems are not economic but moral. He also struck the home training note, and Dr. Cadman did the same in his brilliant address; while at the open group conferences on character-destroying influences of today that beset young men and boys and make their way difficult, the strongest stress was repeatedly laid upon the want of home training and discipline, with the chief blame for conditions placed not upon the youth but upon the parents.

The young men came to the front. The Convention elected as president, Charles P. Taft, 2d, twenty-eight and the youngest man by far ever placed in this dignified position. He filled it well. He has believed in service ever since as a boy he entered the boys' branch in Washington, and is helping to put the "Y" more prominently in the name, together with the "C." This is all in the line of Dr. Mott's urging that the Associations be kept true to their origin as primarily for young men and boys, who must accordingly be trained for responsibility and then given it.

The Washington Convention was marked by unity and cordiality and exemplified the fact that above everything else the Y.M.C.A. is a world-wide brotherhood. It has unlimited potentialities. In foreign lands it is playing a remarkable part and everywhere makes for international good will and better understanding of America, many leaders regarding it as the best interpreter of our ideals. The International Committee, with Dr. Mott as its general secretary, has paved the way for the new National Council and handed over to it a thoroughly organized and marvelous work.

W. C. T. U.

As her first official act, Mrs. A. Boole of Brooklyn, New York, newly elected president of the National Woman's Christian Temperance Union, has issued a call to prayer, which is also signed by the other national officers.

The call follows: "Prayer has been the practice and source of power in the W. C. T. U. from Crusade days until now.

"We call upon all local unions to meet together for prayer on January 7, Thursday of the Week of Prayer, for the purpose of prayer for God's blessing upon the Woman's Christian Temperance Union, its leaders, and the organization, upon the plans for law observance and law enforcement; upon the authorities to whom is entrusted the responsibility for law enforcement; and upon the American people that they may realize their responsibility to obey the law themselves, and to support the Constitution. Read John 14: 14."

Patronize

Hotel Ramona

Ellis Street San Francisco

Headquarters

American Board Missionaries

Clean, Dainty, Artistic, Reasonable

WITH THE WOMEN

Mrs. E. B. Allen of Pasadena, California, who with Mr. Allen, is spending a year in Foochow, China, with their daughter, Miss Bertha Allen, principal of the Union Kindergarten Training School, recently sent a telling letter, the greater part of which we share with the readers of The Pacific.

"We have been in Foochow five weeks now, and are beginning to accept a little more calmly the plunge into a world of heathendom, of filth and stench and disease, of picturesque acceptance of hard conditions, of wistful strivings after something better, especially on the part of the students who know not what they seek.

"Mr. Allen and I are doing a little teaching at Foochow Boys' College. It is a joy to teach students so determined to learn, but the problems of all the schools are tremendous this year and the lot of the missionary is anything but an easy one.

"There has been a good deal of disturbance from students of Government schools who are trying to break up the Christian schools, but within the past week or two a number of Government students have been arrested for lawlessness and banditry, and we hear others have fled the city to avoid arrest. The good civil Governor is doing all he can, we believe, to restore order, and now it looks as though the military Governor is bestirring himself too and making some effort to get at the bandits infesting the country districts.

"About a hundred of the Foochow College boys were intimidated into leaving the school and going into a government school, but this week they are coming back. One of my classes has twenty new ones who had paid their tuition at the government school and now are paying tuition at our school and returning to their classes. We still have police guards at the gate, but we think there will be no further trouble at present.

"Even in the Christian schools and native churches there is a restiveness and a tendency to decry foreign leadership, and yet there is a pitiable lack of strong native leaders.

"In Foochow College, Bible courses and church attendance have been made optional this year, and what the students are pleased to call 'religious freedom' has been inaugurated. At chapel the student body stands, each day, for a two-minute period of meditation or prayer—and it may be prayer to Confucius or to Buddha or to God.

"I sometimes wonder if there ever was anything like it in the world, yet I believe there is more real prayer to God in that period than formerly under the more perfunctory Christian service. Then the leader for the day reads from some elevating literature—it may be from Confucius or James Russell Lowell or the Bible; and the school song or a patriotic song or a hymn is sung.

"It was with some misgivings and some strong opposition that the Mission voted to grant this more liberal program. There was much discussion and earnest prayer and noble yielding, and our admiration for these wonderful men and women of the Mission can hardly be expressed. They are a heroic band, laboring without thought of self or honor or appreciation, for those who cannot have any adequate realization of what they are putting into China. But

'It was the path the Master trod
Shall not His servants tread it still?'

"One boy of high school age said in a composition on 'My Summer Vacation': 'Since our school closed I was very willing to establish many free schools in Foochow in order to educate ignorant people as well as uneducated and poor boys.

"'Suddenly my purpose was spoiled by the case of the Shanghai tragedy. I could not help discarding my former purpose and joining the "Student Lecture Group." In doing so I could stimulate the people's spirit of patriotism to knock down imperialism and abolish extra-territoriality rights.

"'At present we are not having satisfactory results. I think that you are also an aggressive and enthusiastic citizen. Doubtless you will not refuse to give me your helping hand.'

"The Women's Board of Missions for the Pacific certainly has reason to be proud of their beautiful compound. The new kindergarten building is a joy. It is very harmonious with the main building. The new residence progresses slowly, but we think we can get into it for sleeping by the time the new classes come in, the last of February. China is a slow, slow country!"

H. S. RANNEY.

The Executive Board of the Congregational Women's Missionary Society of Northern California met at Plymouth Church on November 18th for its regular monthly meeting. There were about sixty women present, including members of the Board, Associational Secretaries and a number of the presidents of the local auxiliaries.

The most important item brought before the women were the reports from the National Council. Mrs. Ferrier, Miss Denman and Mrs. Peck gave very interesting side-lights on the meetings in Washington.

In the afternoon Mrs. Swartz reviewed the report of the Committee of Twelve and at its conclusion Mrs. Helfer gave a resume of the whole plan of the new organization. The women heartily concurred with the action taken by the National Council.

The next meeting will be held at Plymouth Church on December 17th at 10:45 a. m., to which all women are cordially invited.

The Annual Meeting will be held during the latter part of January at the First Congregational Church of Oakland. This organization is also co-operating with the Religious Education Committee in its Leaders' Conference, which is to be held about the same time as the Annual Meeting of the C.W.M.S.

An interesting entry in the diary of Joseph Hardy Neesima, founder of Doshisha University, Kyoto, Japan, describes the Sunday he spent in Green River, Wyoming, in 1874 on his way back to Japan after his education in America and his appointment as a missionary of the American Board. He stopped off Saturday night to avoid Sunday travel, and tried to find a church and some American Christians with whom he could worship. Finally he discovered some Chinese track laborers for the Union Pacific Railroad who had become Christians in China or in California, and with whom he spent a pleasant Sabbath communicating with them by writing the Chinese characters, the meaning of which both Chinese and Japanese can understand, though the pronunciation differs widely for the different languages and dialects.

The Chinese Congregational Mission in Sacramento is doing excellent work under the leadership of Mr. and Mrs. G. S. Dong. Mr. Dong is a layman in the Presbyterian Church, but has been the acting head of our Mission for some years. Recently Rev. Harley H. Gill of our first church was called to the Mission for a communion and baptismal service. It was his privilege to administer christian baptism to twelve Chinese young men. The A.M.A. makes regular appropriations for this work.

FILIPINOS IN THE UNITED STATES

Many people have been considerably alarmed at the waves of Oriental immigration into the United States. These waves have been only ripples along the shore compared with the vast tides of immigration from Europe. In the early days there was a considerable Chinese immigration to supply labor demands for the development of California in the days of the gold rush. Chinese who came at that time scattered widely all over the country. After the exclusion law of 1881 the numbers of Chinese steadily decreased. The same labor demand, making itself first felt in Hawaii, led to a wave of Japanese immigration which continued from the Islands to the mainland, and the laborers began to seek better opportunities. Later on, the Hawaiian sugar planters sought a new labor supply in the Philippine Islands and large numbers of Filipinos were brought to Hawaii, but last year they, too, became restless and sought better financial opportunities. After an extensive plantation strike for two years or more they have been coming to the mainland in great numbers. Many are city workers, but many have gone on to the land as laborers in the sugar beet fields. There are a considerable number in all the large cities of the coast and communities near Stockton and Salinas, California. Already there is beginning to develop a prejudice against them similar to that against the Japanese. It is difficult for them to rent property, and very recently San Diego has passed an ordinance regulating Filipino dance halls in a way that constitutes evident race discrimination. The Filipinos are very proud and sensitive, claim Aryan descent and object strongly to being classified with the Japanese. On account of their close relation with the people of the United States they believe they are entitled to better treatment than that given to Chinese and Japanese.

For a number of years the Hawaiian Board has carried on Filipino work and one of their best preachers, Rev. P. F. Royola, came last year to attend the Pacific School of Religion at Berkeley, California. He very quickly located the promising group of Filipinos at Salinas and San Juan and was sent there to open work under The American Missionary Association. It seemed logical that the Association should meet this new immigration from Asia with the same message of Christian brotherhood that it had offered to Chinese and Japanese these many years. The work has been successful from the start, due to the energy and experience of Mr. Royola. A church of twenty members, including five of the leading labor contractors, was organized. The bulk of the work, however, is preaching in the labor camps on the various ranches. Services are maintained at six different camps. There is published at Salinas The Philippine Independent News. The editor and publisher are very cordial supporters of the church work. Mr. Royola is a regular contributor to the paper in English and Tagalog, and there are frequent notices of the church's activities. Through the help of friends an automobile has now been purchased, by which Mr. Royola will be able to reach the labor camps more frequently. A dormitory and social center for the Filipino laborers is also being planned. One of the labor contractors has offered one thousand dollars towards the purchase of land and the erection of a building. This latest advance of The American Missionary Association in meeting its responsibility for aliens in this country is one of the most promising in its immediate results and its possibilities for the future.

Judge Desha of Honolulu, a delegat to the National Council at Washing ton from the Hawaiian Evangelica Association planned while in the Eas to visit the grave of Henry Oobookis at Cornwall, Connecticut, where th Foreign Missions School of the Amer can Board was located between 181 and 1827. Oobookish was brought t Connecticut from the Hawaiian Island on a whaling vessel, and it was hi earnest pleadings for his people an the profound impression of his Chris tian life upon the people of New Eng land which led to the sending out o the first missionaries to what wer then called the Sandwich Islands. On may still see at Napeopeo, Hawai the hut where Oobookish lived, th ruined temple in which he was an at tendant, and, but a few steps away the great Christian church with memorial tablet to his memory. Prob ably many Hawaiian Christians wil in the future honor the memory o this first Hawaiian Christian besid his great flat grave stone in Cornwal as they do before the memorial table in his native village.

THE CONGREGATIONAL HAND BOOK FOR 1926

NEW FEATURES THIS YEAR

Grace at Table—1 page
Prayers for Children—2 pages
A Parent's Prayer—1 page
Prayers for General Use—3 pages
Guide to Spiritual Health—1 page
Selected Bible Passages—1 page
Summary of National Council Meeting—5 pages
Program of Evangelism for the Year—2 pages
Prayer Meeting Topics for 1926

Regular Features Continued

Daily Bible Reading for the Year
Sunday School and Christian Endeavor Topics
Statistics and Information Concerning Denominational Interests
Lists of Helpful Literature for Church Work and Workers

The Hand Book Should Be in Every Congregational Home

Price 5 cents each, postpaid, order your supply at once

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

287 4th Ave. New York, N.Y.

THE CONGREGATIONAL HANDBOOK

The Congregational Handbook fo 1926 contains several new features o value. Six pages are devoted t prayers for special uses, for parent for children, and for grace at meal Special Bible readings for Lent, to b published in "The Fellowship o Prayer," are upon the theme, "Go With Man." These are included in th Handbook. The new edition is packe with valuable features and facts whic every Congregationalist ought to hav at hand. The books may be ordered a 5c each, postpaid, from the Pilgri Book Store, 424 Phelan Buildin Quantity orders should be placed a once for delivery before Jan. 1st. A publications of the Commission o Evangelism and Devotional Life ma be secured from the Book Store at th regular rates.

PACIFIC SCHOOL OF RELIGION

BERKELEY, CALIFORNIA

Sixtieth Year Opens August 17, 1925

Practical Instruction
Graduate Degrees

Faculty of Ten

Opportunities for Self Support
Modern and Commodious Buildings Under Construction

COME TO CALIFORNIA TO STUDY

HERMAN F. SWARTZ, President

RELIGIOUS EDUCATION NEWS

Schools of Missions have been conducted at Alameda and Santa Cruz, with enrollments of from fifty to seventy persons in each city. Mission study classes are being conducted at Berkeley, First; Soquel; Paradise, and Martinez. Special Mission Study has been given for six successive weeks in the Church School at San Jose. The Sandish Club of young people of Plymouth, Oakland, has devoted four or five Sunday evenings to the study of international relations.

Berkeley, First, Oakland, First and Oakland, Plymouth, have credit classes in teacher training. The pastors at Petaluma and Martinez are offering courses in "How to Teach Religion" in the midweek service. An increasing number of schools report systematic study in the principles and methods of religious education at the monthly meeting of the officers and teachers.

Broadmoor, San Leandro, and Martinez report the organization of new intermediate endeavor societies. Several churches report the appointment of adult counselors for their young people's interests. Special young people's groups for university and college students are successfully sustained at Berkeley, First, Palo Alto and San Jose.

Homer Elliott, a student of the Pacific School of Religion, has been engaged as a part time director of religious education at Alameda.

NEW SECRETARY FOR COUNCIL

Rev. Arthur J. Hansen has been elected by the California (N) Sunday School Council of Religious Education as its Executive Secretary to succeed Rev. Charles R. Fisher, who retired some months ago after twenty-two years of service. Mr. Hansen was educated in Pala College and the University of Chicago. At the latter institution he took his master's degree in religious education. He served as chaplain in the World War, followed by five years in Minnesota as educational secretary of the State Baptist convention, and one year as college pastor at the State Agricultural School at Davis, California. Mr. Hansen assumed his new duties on December 1st. The Council office remains at 3 City Hall Ave., San Francisco, where he may be addressed.

During the last two years of comparative inactivity the Council's income has been largely cut off and a deficit of $2,500 has accumulated. The Methodist Conference is to resume its contribution of $100.00 per month and other denominations are asking their church schools to contribute at the rate of ten cents per member for the current year. The Conference Trustees and Committee on Religious Education recommend that Congregational Church School co-operate in this manner and that remittances for this purpose be made by January 1st to F. P. Cole, the Conference Treasurer, 421 Phelan Building, San Francisco.

FOR SALE CHEAP

Eight large stained glass Gothic windows. Church pews with walnut ends and top rail, sufficient for 400 sittings. Address First Congregational Church, Sacramento.

BOOKS *for* CHRISTMAS

Bibles—Hymnals—Magazine Subscriptions

Supplies for Church Officers and Departments

Your trade through your own store

PILGRIM BOOK STORE

424 Phelan Bldg. San Francisco

ADVERTISING CRIME'S ANTIDOTE

The Church as an antidote to crime is being advertised by a group of business men of Brooklyn, N. Y., who have assumed the expense of a six-months' advertising campaign in the Brooklyn Eagle to "unmask conditions as they are in the criminal world, in the Church, and in the home, and constructively suggest ways out of a serious problem."

Fredreick Boyd Stevenson, daily columnist and Sunday editor, who has written many articles on crime, is in charge of writing the crime copy, according to the Literary Digest. Mr. Stevenson believes that the three chief factors in crime prevention which must be strengthened are the machinery of the law, the churches and Sunday schools, and the state of mind of the people themselves. In his advertisements, he stresses the importance of church support as a weapon against lawbreaking.

"It is the Church that has sustained whatever progress we have today," he says. "Religion rules mankind. It is the backbone of our laws. It is the cornerstone of our faith in one another, without which there could be no business, no social stability. Non-church-goers are exerting a most malicious influence. Smug indifference is responsible for all that is wrong with our city."

The text of one of the advertisements asserts, that "for every ten murders committed in London, 160 are committed in New York, and that while seven out of London's ten murderers are hanged, only one out of New York's 160 gets the death penalty. Chicago is said to lead all American cities with a record of one murder a day, and similar conditions are reputed to exist elsewhere."

Many manufacturers have requested advance proofs of the advertising copy, to be posted near time-clocks in their establishments, and clergymen have announced their intention of writing sermons around the advertisements.

LOSERS WHO LAUGH LAST

What with Harvard's friendly way of uprooting Brown's goal posts after the recent football victory, thereby setting a pernicious example for Princeton, which prompted much wrath in New Haven and critical editorials everywhere, the question now arises as to which insect is the more obnoxious: he who gloats over a victory, or the person who whines and seeks an alibi in defeat. And the general answer seems to be that the two are identical, their behavior depending solely upon conditions.

Edgar Guest, the man whose verses and articles appear in some of the most widely read periodicals, has something to say on the subject of good and poor losers. In the American Magazine, some time ago, he told of a merchant in a small town who ran for office and was overwhelmingly defeated. He polled so few votes that he appeared ridiculous in the eyes of his fellow-townspeople. He was in danger of being laughed at.

"But," says Mr. Guest, "the merchant was a good sport. He beat the town to it. The morning after the election he put this sign in his window: '$25 REWARD FOR THE NAME OF THE MAN WHO CAST THAT VOTE FOR ME.' Everybody saw it and laughed. But they laughed with him, and not at him."

Thousands of divorce cases, Mr. Guest believes, can be traced to bad losers. "It is the good losers that make successes of themselves and of their lives. The bad loser is the country's spoiled child."

BENEVOLENCES

November, 1925

Alturas	$ 14.43
Angels Camp	1.55
Berkeley First	482.01
Berkeley North	121.30
Biola	155.00
Broadmoor, San Leandro	65.36
Campbell	11.37
Ceres	56.24
Crockett	25.00
Dinuba	190.00
Fairfax	9.12
Ferndale	30.00
Fresno, First	12.50
Glen Ellen	45.00
Grass Valley	11.76
Lodi, First	191.00
Murphys	24.00
Niles	10.20
Oakland, First	370.14
Oakland, Olivet	10.00
Oakland, Plymouth	148.56
Pacific Grove	74.95
Palo Alto	150.00
Paradise	43.75
Petaluma	84.15
Reedley, Finnish	5.00
San Francisco, First	350.00
San Francisco, Richmond	161.00
San Jose	100.00
San Mateo	117.43
Santa Cruz	200.00
Santa Rosa, First	22.72
Sonoma	56.00
Soquel	28.00
Sunol Glen	5.00
Tipton	6.45
Tulare	72.25
Woodside	20.00
Total	$3,481.84

Distribution

C. W. M. S.	$ 34.11
Conference	272.88
Annuity Fund	31.05
S. S. E. S.	67.65
C. M. R. S.	62.10
Pac. Sc. of Rel.	93.15
C. E. S.	170.77
C. C. B. S.	186.30
A. M. A.	403.67
W. B. M. P.	437.57
A. B. C. F. M.	621.04
C. H. M. S.	1,071.35
Special	30.20
	$3,481.84

Comparative Figures 1924-1925

Jan. 10th-31st	$ 425.75	$ 682.00
Feb. 1st-28th	2,568.46	2,904.24
March 1st-31st	2,923.42	3,532.70
April 1st-30th	4,846.11	4,036.67
May 1st-31st	3,914.69	3,982.85
June 1st-30th	2,934.67	2,955.40
July 1st-31st	4,664.36	4,454.20
Aug. 1st-31st	2,764.07	2,281.90
Sept. 1st-30th	3,129.80	3,822.38
Oct. 1st-31st	4,449.07	3,861.10
Nov. 1st-30th	3,728.10	3,481.84
Total	$36,348.50	$35,995.28

Dean William Frederic Bade of the Pacific School of Religion, noted archaeologist, author, and lecturer, will leave Berkeley to conduct archaeological researches in Palestine, Syria, and Mesopotamia. Dr. Bade will be away eight months, having been granted a sabbatical leave of absence by the trustees of the School. Dr. Bade has also been appointed Honorary Lecturer in the American Schools of Oriental Research in Jerusalem and Bagdad, according to word received from the East. While his principal work will be in Palestine, Dean Bade expects to travel in Egypt, Syria and Mesopotamia with the purpose of making a general survey and identification of sites desirable to excavate. For a part of the season his headquarters will be at Damascus.

MR. MINISTER—DO IT NOW!

A man entering the Annuity Fund in the early years of his ministerial service is at great advantage over one who defers membership. He should cover, if possible, the entire period of his service from ordination to annuity age, thus securing the largest results for himself and his family.

Moreover, he begins immediately to build safeguards which are available, not only for age but for disability and for his family in case of his death. Every year of delay materially lessens the resulting annuity. Action should be taken at the earliest possible moment.

Concrete Examples—"A" enters the Annuity Fund at age 27. "B" delays until age 37. Each has a salary of $2,000 for the first five years of service; $2,500 for the next ten years; $3,000 for the next fifteen years and $2,500 for the next eight. In each case the wife is two years younger than her husband. For each the church accepts the plan of sharing in the annual dues by paying one-half annually from its expense budget. The annual credit from the Pilgrim Memorial Fund is taken in the following calculation as $86 per year.

"A" will come to age 65 with a Joint Life Survivorship Annuity, protecting his wife as well as himself, of $1,224. "B," who took ten years to decide upon entrance, although having the same salary, will have an annuity of only $775.

Total payments by "A" will aggregate $1,409. Total payments by "B," $1,164. In other words, an additional payment of $245 by "A" in the first ten years of service, with accompanying payments by his church and the Pilgrim Memorial Fund, with interest additions to annuity age, brought an accumulation of $4,999.79 and this produced an annuity of $449 which "B" lost by his delay. Compare the return with the investment!

Method of Procedure

1. Send to the Annuity Fund for the blank known as the "Request for Information."

2. On its return to you, promptly give the requisite data and you will receive from the office a statement showing what membership would involve in dues and would produce in the form of an annuity.

ONE OF THOUSANDS

A minister used to be able to number among his congregation only the few hundred who gathered inside the walls of his church. But now, when his voice can ride the ether waves, there is no telling how far and to what strange places his message will penetrate. The Sunday afternoon radio talks of the Rev. Dr. S. Parkes Cadman, pastor of the Central Congregational Church, of Brooklyn, N. Y., which reached thousands all over the country, brings special pleasure to a sick room in the Warren County Home, Lebanon, Ohio, where a young man of 23 lies with a broken back.

A letter from this young man, Albert Fish, reached Dr. Cadman with the usual influx of mail which comes as a result of these weekly talks, sponsored by the Bedford Branch of the Brooklyn Y.M.C.A.

"I'm dog-gone glad to be alive and able to listen in to such fine men as yourself on the radio," he writes, in part. "My folks are all dead. Just me, that's all. And I have been bedfast for the last four years. But I am still able to say how-de-do to the friends I love. It's pretty hard to be in this world all alone. But I thank God for the radio and the many friends I have."

Albert Fish says he will be glad to hear from anyone who cares to write him at the home. It would "kinda cheer up," and "most of us need a little cheering up once in a while."

The Pacific

Established 1851
Entered as Second-Class Matter at the San Francisco Post Office
Subscription, 25 cents in Advance
Published monthly (except July) by the Northern California Congregational Conference, 421 Phelan Building, 760 Market St., San Francisco.
Acceptance for mailing at special rate of postage provided in section 1103, Act of October 3, 1917, authorized September 11, 1923.
Address all communications and checks to THE PACIFIC, 421 Phelan Bldg.

EDITORIAL STAFF

William J. Minchin, Editor.
Mrs. A. L. Gillman, Associate Editor.

Association Correspondents

Bay Association, Rev. Godfrey Matthews.
Central Association, Rev. C. H. Stevens.
Sacramento Valley Association, Rev. H. H. Gill.
San Joaquin Association, Rev. S. C. Carson.
Santa Clara Association, Rev. F. W. Morrison.
Sonoma Association, Mrs. C. I. Hooper.
Upper Bay Association, Rev. Edmund Owens.

CAMPBELL

"Music Week" as conducted by Mrs. F. W. Hodgdon at the Congregational Church last week was an inspiration and uplift never before experienced in our town. She has an unusual voice which in itself arouses enthusiasm, but her gift of getting all the music there is in them out of people and creating a musical spirit, accounts for the wonderful accomplishments of one short week.

She trained a Junior group and the Camp Fire Girls, helped at the High School, gave some private aid and instruction and conducted evening rehearsals of the adults of the church.

Sunday evening a very excellent sacred concert was given at the church in which all of these groups participated, in addition to solo and duet numbers.

As a community, Campbell has not maintained its musical status of several years ago. While soloists and a small part of the high school students have continued to do good work we have not had any choral or community singing, and the congregational singing in all of our churches has deteriorated. The work which Mrs. Hodgdon has done is greatly needed and it would be a fine thing for our town if she could be brought here again to conduct some general community singing.

The singing of the Camp Fire Girls and the Junior choir was remarkable for the time in which they had been drilled. The numbers in which Mrs. Hodgdon participated were all greatly appreciated and the cornet playing of Donald and Roy Page was a rare treat. It was a great pleasure to hear such exquisite productions.

TULARE CHURCH HAS OPEN FORUM

Four years ago the Tulare Congregational Church opened their first open forum. Arrangements were made to have five outstanding educators from the University of California to give lectures on the last Sunday night of each month during the winter season. At the close of the season over fifty people signed a petition to have the open forum another year. The interest grew until the capacity of the church was taxed to accommodate the crowds that attended.

This year the committee has arranged for a course of eight lectures to be given. The open forum is now an established fact in Tulare community life and its value is beyond question. Included in this year's course are such men as Sir John Adams of London University, Dr. C. A. Kofoid and Dr. Paul F. Cadman.

BOULEVARD RE-DEDICATES

Under the untiring leadership of Rev. Charles H. Cleaves the two buildings have been transplanted from the Foothill Boulevard to the new lots on the corner of Mason and Walnut. The buildings have been tied together by a long porch and kitchen and retiring rooms added, giving us one of the most workable units, apart from our largest churches, of any around the Bay. The church has reserved the corner 100x108 feet for a church auditorium to be built later.

Already the Sunday School is taxing the capacity, while the morning and evening audiences are showing marked growth.

On Sunday morning, December 6th, dedication services were held. Dr. Herman F. Swartz, President of the Bay Association, preached the sermon. In the afternoon the building was thrown open to visitors and a service held, when an address was given by Superintendent William J. Minchin. In the evening the pastor gave the concluding address in a series of sermons that have commanded much attention.

Friends should visit this church as soon as convenient.

THANKSGIVING AT FORT BIDWELL

A cause for thanksgiving at Fort Bidwell among the white people is the increased community spirit.

This year it centered around the city of Rest, long neglected where lie the bodies of fifty of Uncle Sam's brave boys who protected the settlers during the Indian uprisings. With a goodly expenditure of time and money this cemetery, given by the government, part for the whites and part for the Indians, is now pointed to with pride.

A community get-to-gether was the occasion of Armistice Day. At this place we have the representatives of three wars. A supper was served followed by community singing and speeches which were led by Senator Powers of this district, after which a social evening was held.

The Sunday preceding Thanksgiving services were held in the white church which was comfortably filled: the Sunday school is well attended, better than the previous year.

At the service in the Indian church, one hundred thirty-five were present, this is not unusual for our Indian people. One of the features of this service was the singing by a choir of fifty young Indians, Dr. Benton's hymn, "California, Golden Sandaled." On Thanksgiving Day the boarding school pupils gave a program, the principal of the school giving the missionary a place on the program.

The missionaries feel that the secret of success among both white people and Indians is the faithful work of the ministry seven days in the week.

SAN FRANCISCO.—First: After fourteen months of constant preaching, Dr. Gordon rested for four Sundays, having his pulpit supplied by Doctors Kloss, Minchin, Swartz and Hodgdon. The church is to dedicate its new console, the gift of Deacon I. H. Morse, on Sunday, December 13th, with Bishop Burns preaching the sermon. During Dr. Gordon's vacation Rev. Godfrey Matthews of Mission Park Church conducted one of the mid-week meetings.

Sacramento—The Sacramento Church is happy over the announcement that a large firm of building contractors has offered to erect the new building at cost of labor and materials, charging no profit and no office overhead. This is done in memory of the mother of two brothers who are the principal owners of the firm. The mother was a life-long member of the church, and one of the brothers has recently joined.

Fairfax—The Fairfax church is organizing a library, and would welcome any donations of books, from those for children in the Beginners' Department to books for adults. If you have any to spare remember this church.

Tulare—Mid-week meetings are well attended. Faced with the problem of making the Wednesday night meetings interesting and attractive to a larger number of their congregation, the Tulare Church committee decided to hold the services in the various homes during the winter months. A course of study in "How to Enjoy the Bible," was arranged to cover two six weeks' periods, the first beginning early in October. During these first six weeks special attention was given the Old Testament. A second course in the New Testament will begin just after the holidays, ending in time to allow a special Lenten program to begin with the Lenten season, as has been done in previous years.

Interest in the autumn season course increased following the first meeting until the largest homes of the community are now being taxed to accommodate those who attend.

Adin—This church is to be congratulated upon its financial showing. They are expecting to get along this year without aid from the Home Missionary Society, and have accepted their apportionment for the coming year.

Lodi—Sunday morning, December 6th, eight were received into the church, five on confession, making 51 during the year. The church is having some very successful family socials every Friday night, in the new Social Hall.

Fairfax—Rev. A. Craig Bowdish has resigned the pastorate of the Community Church, to take effect February 28, 1926.

PERSONALS

During the month we have learned of the resignation of Rev. A. P. Orth of Hayward and Rev. W. J. Thompson of Calvary, Oakland, who goes to Hilo, Hawaii. This, with the resignation of Rev. J. Vincent Jones a few weeks ago, creates vacancies in three of our Bay Association pulpits.

Dr. W. A. Tate has been called to Rio Vista to succeed Rev. Arthur Bunce, who is still confined to the Sanitarium in Belmont.

Many inquiries come for Dr. Kelsey, and all regret the protracted illness that keeps him from seeing friends. Many prayers are said for him and friendly words are often uttered as meetings come and go, and his absence is felt. The Pacific coveted his breezy notes that came to us occasionally.

Mrs. Kittie E. Hoskins has removed from Kenwood, where she has been for sixten months with Mrs. S. A. Whipple. She is now with Mrs. Allison, 4915 Manila Street, Oakland, California.

Dr. W. A. Rader is serving as a stated supply at Santa Rosa. Most encouraging words come as to the attendance and interest there.

Rev. Benjamin Gould and his family returned early in September from a three month's trip to their old home in England. Mr. Gould also spent some time in France and Belgium, visiting the battlefields and studying social and industrial conditions upon the continent. Since his return Mr. Gould has been in much demand for discussions of European conditions before service clubs and adult education groups.

In Memorium

MINUTE ADOPTED NOVEMBER 18, 1925, BY THE FACULTY OF PACIFIC SCHOOL OF RELIGION—DR. POND

In the death of the Reverend William Chauncey Pond, D.D., at the ripe age of ninety-five, Pacific School of Religion has lost to view one of its choicest friends and largest benefactors. Dr. Pond was a member of the Committee appointed by the General Association of California in 1865 to overture the other denominations in favor of founding a Union Theological Seminary. Of the Seminary established the next year by the Congregationalists Dr. Pond was for many years one of the most strong-hearted and laborious leaders. He was a member of the Board of Trustees from 1866 to 1899, and Secretary of the Board for 27 of these years. His practical wisdom and energy contributed largely to the development of the young institution. In repeated financial emergencies the labor of saving the day was laid on his shoulders. Again and again he applied to California churches and individual donors for the threatened enterprise. Once he spent an entire year, nine months of it among the New England churches, as financial agent. In every step of the advance of the Seminary he was a foremost, tireless, and confident leader. His service to this institution formed one of the main strands in the texture of his life. The other two were his pastoral work and his Chinese work. These three composed a remarkable life-work of seventy-three years from his ordination to his death.

Dr. Pond was characterized by a hospitable and progressive mind, a brotherly and sympathetic heart, an indomitable will. His activity was unflagging, his devotion absorbing, his controling motive love and loyalty to Christ. He has left a shining example and vital influences of far-reaching power among the California churches and ministers and among the Chinese in California and in China.

REV. EDWIN STODDARD HILL, D.D.

After a ministry of fifty-nine years Dr. E. S. Hill passed into the better world Nov. 16, 1925, at National City, California, where he had been pastor seventeen years, and was pastor emeritus at the time of his death. His only other pastorate was at Atlantic, Iowa, where he served forty years. Born in Wakeman, Ohio, Dec. 2, 1837, he reached the ripe age of almost eighty-eight years, and was active and fruitful to the end.

There was a peculiar charm in both the character and life of Dr. Hill,—a wholesome sanity of judgment, a cheerful optimism, a power of epigrammatic statement, a breadth and cordiality of spirit, a depth of devotion to Christ, that can never be forgotten by those who knew him. With such rare gifts of mind and heart he made multitudes of friends, and bound them to him in life-long affection. Dr. Hill might easily be thought of as the first citizen in the two cities where his long ministerial life was spent, Atlantic, Iowa, and National City, California. His influence remains a perpetual benediction.

Funeral services were conducted in the National City Church by the pastor, Rev. C. R. Shatto. Interment was made at Redlands, where the service was conducted by Dr. Raymond C. Brooks, of Pomona College, a nephew of Dr. Hill.

As we go to press word reaches us that Rev. Eugene Smith has accepted a call to the pastorate at Yucaipa, in the Southern Conference. This leaves Antioch still without a pastor.